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Advice
TO 1486
SUNDAY BARBERS,
AGAINST
TRIMMING
ON THE
Lord's Day.

Shewing them the Evil of that great Sin that they live in, by breaking God's Holy Law, and strict Command; by Trimming thereon, which is no Work of Mercy, nor Case of Necessity; and therefore ought not to be done.

Remember the Sabbath Day to keep it Holy, Exo. 20. 8.

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THIS Little Book is very needful and necessary for all *Sunday Barbers*, to have in their Houses, not only for their own Directions: But also for the better Information of their *Sunday Customers*; that they may learn to come on the *Week-Day* to be Trimmed, and not on the *Lord's Day*. And not grieve the Holy Spirit of their God, with their wicked Practices any longer, which is so directly against the Command of God.

Published at the earnest Request, and great desire of many *Barbers*, that fear God, and are much ashamed, and grieved, that any of their Profession should be guilty of that great Sin, under so much Gospel-light, as to Trim on the *Lord's Day*, when there is no Necessity for it.

Six Days may Work be done, but the Seventh is a Sabbath of Rest, Holy to the Lord, whosoever doth any Work thereon shall surely be put to Death, *Exod. 31:15.*

THE
Author's P R E F A C E
TO THE
R E A D E R.

Good Christian,

AND Courteous Reader, for such a one I wish; I would desire you with Speed, and Patience to read this little Book throughout, before you cast any Reflection, or evil Censure upon it; and when you have read it, then consider, whether I have written any thing herein, that God hath not commanded the same: And when you have read it, and found it to be so; then have a Care how you speak any thing against it, for fear that you should be found to speak against God; rather than against it, or me.

It was not my design when I wrote this little Book to please all Men in it, for that I knew I never should, if I intended to please God by it. But those sorts of People that will be most displeased, are the only Persons that I intend the

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most good too by it: And those are only Sunday Barbers, that there can be no Necessity for: And these sorts of People will quarrel with this little Book, because it speaks against their wicked Practices of working on the Lord's Day, when there is no necessity for it: But no good Christian will be angry with this little Book, but will rather be glad of it. Psalm 141. 5. Let the Righteous smite me, and it shall be a kindness, let him reprove me, and it shall be an excellent Oil. You see here that a good Man is not angry with Reproof, but takes it as a Kindness. But the Serpent, the more he is stirred, the more he will gather up Poyson to spit at you: Amos declared the Words of the Lord, but the Land was not able to bear his Words. John Baptist endeavoured to take away Herod's Sin: But Herod would take away his Head for it, Mat. 14. 9, 10. O! That Men should be so cruel to those that intend their good: But there is none but Sabbath-Breakers, and wicked Men, that cannot endure Reproof for the good of their Souls, that will be concern'd. These Men can give their Physicians leave to tell them, what their Disease is (although it may be sometimes such as they would be loath to know, until Necessity drive them to it.) And they can give their Lawyer leave to shew them any flaw in their Estate. But I doubt, that some of these Sunday Work-men will hardly give me leave (without anger and quarrelling with me) to give

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give them this good Advice, for the good of their Souls, and Everlasting Estate.

But if any are offended with me herein, let them know that I have discharged my Duty, in that I have set before them the evil of their wicked Practice: For Silence signifieth a kind of Consent in many Cases; therefore if we see Sin, and let it go without Reproof; we may make our selves accessory to it, and bear part of the Sin with the Sinner. See Lev. 5. 1. If a Soul Sin, (that is) if he hear the Voice of an Oath, and can be a Witness to it, whether he hath seen, or know of it: If he doth not utter it, he shall bear the Iniquity. And I must needs say (tho' not without Sorrow) that I have both seen and heard of this wicked Practice of Trimming on the Lord's Day, when there was no Necessity for it, too many Years; more is the Pity; and if I should take no notice of it, by way of Reproof, I might bear part of their Iniquity. And therefore for the ease of my own Conscience, and the good of the Readers Soul I have taken this Pains, as knowing it to be every Mans Duty to do what good he can, for his Neighbour in his Generation. And there are none but Cain's, that will deny themselves to betheir Brothers Keepers: Or do what good they can for them, either for Soul or Body. And altho' Exhortation for the most part, be the Ministers Duty; yet St. Paul commands us to Exhort one another daily: And

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if we serve one another in love; we must carry every one of us, a kind of converting Power about us.

Turn ye one another (saith the Prophet) and live, and the Blessed Apostle St. Paul sought not his own Profit, but the Profit of many others, that they might be saved: And herein we ought to follow his good Example, for every one should help forward this work, which is the greatest and most honourable Work in the World.

For we now being called to be Christians, we are bound as far as lieth in us, to further the cause of Religion: And because no Man should be discouraged herein, St. Paul, teacheth us in his Epistle to Timothy, that no Man should despise the meanest Gifts that are in any of us; neither should they be slighted: But that we should use them, and be an Example in Word and Conversation to our Brethren: And every Member must endeavour to maintain the good Estate of the whole Body, for the Church consisteth most of Lay-men, and not of Preachers; yet all are commanded to edifie one another in the Holy Faith, for all are living, and not dead Stones of the Temple of Christ: And altho' Ministers are, or should be the chiefest Builders, yet all Men ought to put to their helping Hand, to set forward the Building, by drawing as many as they can to the Obedience of the Faith; and true Religion: And to the true Observation of the Lord's Day.

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Day. *And therefore, good Reader, if you gain any good for your Souls, out of this little Book, give God the Glory; for it was only for the Glory of God, and the good of your Souls, that I have taken this Pains, in writing this little Book.*

And so I Rest your Soul's Friend,

if by me advised; and remain

your Humble Servant to

Command.

*From my House in
Walsall in Stafford-
shire the third Day
of June, Anno Do-
mini, 1702.*

Rich. Hamersley.

ADVICE

ADVICE
TO
SUNDAY BARBERS,
AGAINST
TRIMMING
ON THE
Lord's Day.

*Remember the Sabbath Day to keep it Holy,
Six Days shalt thou labour, and do all
thy work: But the Seventh day is the Sab-
bath of the Lord thy God, in it thou shalt
do no manner of work, Exod. Chap. 20.
Verse 8, 9, 10.*

IT is every Man's Duty, not only that he
should live a Godly, Righteous and Ho-
ly Life himself, but that according to his
earning, leisure and ability, he is obliged by

the Law of God to admonish others that they do the like; and if he see any among whom he liveth, to live in the Commission of any gross, known or wilful sin; or in the Omission of any known Duty; then he is obliged to admonish those Sinners, either by his Tongue or Pen, that they may be converted, and come out of their sins; knowing that he (according to the Scripture) *That shall turn a sinner from the evil of his way, shall save a soul, and cover a multitude of sins*, Jam. 5. 20. The turning Sinners away from their sins is a work very acceptable with God. And I living in an Age, wherein all manner of sin, and wickedness doth abound, more I think, than in any Age ever before it, insomuch that if I should but only touch upon some few of them, the Discourse would prove too large for my little Book. I shall therefore content my self with touching upon some one of these Sins, and my chief end therein is the Glory of God; and the good of those poor Souls that live in those Sins: That they may turn from their Sins, that it may not prove their utter Ruin. And these Sins are committed by *Barbers*, that live in the wicked and wilful breach of the *Lord's Day*, by Trimming thereon:

And first of the *Sunday Barber*. Now let me inspect and a little inquire into him, and his Trimming Trade that he drives on the *Lord's Day*, and you shall see that I will easily, and plainly make it appear to you by the Word of God

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out of the Holy Scripture, to be utterly unlawful and repugnant, both to the Law of God and Man; and the first Proof that I shall bring for this purpose is, in *Exod. Chap. 20. Ver. 8, 9, 10.* In this Commandement, God himself commands us to keep his day Holy, Saying, *Six days shalt thou labour and do all thy work, but the Seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.*

This Commandement is well enough known to these Sinners that break it, and it is so much the worse for them for that, for herein it plainly appears, that they sin against their Knowledge, which is many degrees worse than the Sins of Ignorance, *St. Paul* saith, *Rom. 14. 22. Blessed is he that condemneth not himself in the thing which he alloweth.* And I may truly say, Cursed be those *Sunday Barbers*, that live and allow themselves in that known Sin of following their ordinary Callings on the *Lord's Day* without Repentance, and as it is in the 23d. Verse of the same Chapter. *He that doubteth, is condemned if he eateth.* Then how much more shall these *Sundays Barbers* be condemned, that sin wilfully every *Lord's Day*, without the least doubt or scruple.

I do much wonder that *Barbers* should be so stupid, as to think it a less Sin for them to break this Commandment in not keeping the *Lord's Day* Holy, than it is to break any of the rest of the Commandments, seeing that it is the same God that commanded the one,

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as well as the other. For my part I look upon the breach of this Commandment to be a greater Sin than the breach of any of the other Commandments, after the manner that these *Sunday Barbers* break it, and that I shall plainly make out in these following lines.

First, Let us consider that God himself, instituted this Day to be kept Holy, and for his own Service, and that by his strict Command, and holy Example: For after he himself had wrought six days in Creating that great work of making the World, and all things therein: *He rested the seventh day and Hallowed it*; to shew us that we should follow his Holy Example, in keeping a Holy Rest on that Day to the Lord; also he was pleased to work six days, in Creating the World, and all things therein, to set us a Pattern that we should work six days, and do all our Worldly business, that according to his Example and Holy Command we should keep this Day Holy. Otherwise God could have made the World, and all things therein, in one day, as well as in six: And we see that God hath taken more Pains with; and care for us, in setting forth this Commandment, then he hath done in any of the rest; and he hath Illustrated it with as many words for the plain Expression of it, as half the other Commandments have in them: For in the other Commandments, he saith but thus, *Thou shalt not do so and so*: But in this, it

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goes on with a *Memento*. (that is to say) Remember the Sabbath Day to keep it Holy. This *Memento*, is as much as if he should say, Prepare, Remember, and forecast for the *Lord's Day*. This *Memento* did our Forefathers well consider on, that lived in an Age that was better than this that we lived in, for it was their Practice (not only to remember the *Lord's Day*, but) to forecast for it the day before it came: And to this end, the Tradesmen in the Shops forecasted their work to be done betimes on the *Saturday* in the Afternoon; and the Husbandmen also did forecast their work to be done in the Fields, so as to come home at the ringing of a Bell in the Afternoon, to go to Prayer, or some other pious Exercise, in order to prepare themselves for the *Lord's Day*.

But alas! These wicked men of this sinful Generation wherein we live are so far from this Holy Duty, of Preparing for the *Lord's Day* before hand, that they neglect to observe it when it comes; as too many Instances we too often see in these wretched *Sunday Barbers*. And indeed, I know no other Tradesmen that are so wicked as to follow their ordinary Callings on the *Lord's Day*, and to break his Holy Day with their Trades, as these *Sunday Barbers* do with theirs.

But surely, if these Barbers did but consider how earnest God is with us, for the

strict Observation of the *Lord's Day*, they would not make so light a matter of it, for we see that this Commandment doth not only reach Masters of Families, but God hath taken care for all that are under their Jurisdictions, both Children, Servants, and Strangers, Yea, the very Beasts also: For if God had said here, but as he said in the other Commandments (that is) *Thou shalt not kill, Thou shalt not steal, or Thou shalt not commit Adultery*, or the like, If he had but said so here, *Thou shalt not break my Holy Day*; then would he have had his Holy Day much more violated than it is: For then might many covetous Masters of Families think it sufficient, that if they themselves, as being Head of their Families do a little observe the *Lord's Day*, to satisfy the Eyes of the World, and so not regard their Children, and Servants, though they go astray and break the Sabbath.

But the all-knowing God knowing before hand the Corruptions of all Mens hearts: He very well knew that they would find out many Inventions to break his holy Law, in breaking this holy Command, and therefore he hath taken so much great Care in setting forth this Command, and expressing it to us in these words, Saying, *Remember that thou keep holy the Sabbath Day.*

This word (THOU) one would have thought to have been sufficient, meaning thereby e-
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very particular Person, as well Children, and Servants, as Parents and Masters. But we see that God who knows the wicked Nature of Men did not think it sufficient, and therefore he saith, *Thou, and thy Son, and thy Daughter* shall do no manner of work thereon.

But some Corrupt, covetous Parents and Masters of Families may say, although this Command be so strict, that neither I nor my Children, may work on this day, yet I hope my Man Servant may work, for I pay him Wages for his work: I hope I am not obliged to keep him Idle. Why, in Answer to this, God hath expressly commanded, and particularly mentioned to him, saying, *Thy Man Servant*, nor indeed *thy Maid Servant* (although she be inferior to thy Man Servant) and may do thee some private work, or Domestick Business under thy Roof, or in some private Back Building, where she may be free from the Eyes of the World; yet if this Work be not a Work of necessity, it is forbidden, saying, *Thy Man Servant, nor thy Maid Servant* shall do no manner of work.

Now the corrupt Worldlings, and covetous Masters of Families think this to be a very strict and severe Command, and yet their covetous and corrupt Hearts pusheth still forward to enquire farther, saying, Although my Self, my Children, and Servants

are cut off from Work on the *Lord's Day* by this strict Command ; yet I hope my Beasts may be put to some work that they may get me something. Why ? How can thy Beasts get thee any thing, without Human help, either of thee, or some of thy Family ; yea, there is a way for that, which is too much used, wherein a Man's Beast may work on the *Lord's Day*, and bring their Masters in Profit, and yet not their Masters, nor any of his Family much concerned with their work, and this is by Hiring out their Horses on the *Lord's Day*, (to others) upon worldly Business, and Journeys of Pleasure wherein is no work of Necessity, and yet these Wretches are so foolish as to think this to be no sin : Supposing that if neither they, nor any of their Family do not break the *Lord's Day*, although their Beasts break it for their Profit : Yet they think it no breach of the *Lord's Day*. O Fools and Blind ! Is not the same Obligation laid upon thy Cattel as upon thy Man Servant, and Maid Servant : And although thy Beast hath no Soul to account for, yet God hath a Command to be obey'd, therefore God commandeth that thy Beast should rest, that all occasion of the Breach of the *Lord's Day* should be cut off from Men by the work of Beasts.

Therefore it is not only my desire, but it is also the Command of God, that these covetous

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by covetous Wretches leave off this wicked practice of Hiring out their Beasts, and Horses on the *Lord's Day*, except there be a great Necessity for it: And then they will be free from the Breach of the *Lord's Day* themselves: And from being accessory to, and guilty of their Neighbours Sins whom they hire them too.

Well, now the covetous Worldling sees that it is contrary to, and against the Law of God to make any profit on the *Lord's Day* by the Labour of his Cattle, neither of his Children, nor of his Servants, they must not break this Day for his Profit: It therefore grieves his covetous Heart, that he is not a little concern'd about it.

And therefore he sets his wits on Work, and bethinks himself that he hath yet another string to his Bow, for he hath a Stranger within his Gates or under his Command; that is no Relation to him, but one that cometh from a far Country, and is not of his Religion: But one that worships a false God, and regards not the *Lord's Day*, and therefore he hopes that this Stranger may do him some work on the *Lord's Day* without Sin. Why? To this I answer, No: For we see that God hath commanded the contrary in this Case also; saying, *Thy Cattle, and the Stranger within thy Gates, shall do no manner of Work on this Day.*

Now,

Now, who would believe that these wretched *Barbers*, whom God hath endued with Sense and Reason, should be such Fools to their own Souls; as to make themselves worse, than the very Beasts that Perish. By living, and allowing themselves in that wicked and wilful Sin of breaking the *Lord's Day*, which they see ought by God's strict command to be kept so Holy.

But there are many of these Men, that prophane the *Lord's Day* with their ordinary Callings, and yet are wickedly willing to excuse themselves: And therefore they say, they know not which is the Day that they should keep; for the Sabbath was commanded to the *Jews* only: And therefore might be but an abrogated Ceremony as to them: But they should know that the Sabbath reacheth the *Gentiles* as well as the *Jews*; and that it is no abrogated Ceremony, but Moral and Perpetual: And God hath bound us to the Obedience of this Commandment, with more forcible Reasons, than he hath done any of the rest.

First, Because he did foresee, that these *Sunday Work-men* would either more carelessly neglect, or more boldly break this Command, than they would any of the rest.

Secondly, Because, that in the conscionable Practice of keeping this Commandment, the keeping of all the rest consisteth, which maketh God so often complain that all his wor-
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ship is neglected, or overthrown, when either the Sabbath is neglected or transgressed. It would make a Man amazed (saith Mr. Calvin) to consider how oft, and with what Zeal God requires all that will be his People to sanctifie the Seventh-day: And how the God of Mercy doth unmercifully punish the breach of this Commandement with cruel Deaths; as though it were the whole Sum of his Honour and Service: And it is certain, he that makes no Conscience of breaking the Sabbath, will not (to serve his turn) make any Conscience of breaking any of the other Commandements, so that he may do it without discredit to his Reputation or danger of the Law of Man: Therefore God placed this Commandement in the midst of the Two Tables; because the keeping of it is the best help to the keeping of all the rest: The conscionable keeping of the Sabbath is the Mother of all Religion, and good Discipline in the Church: For take away the Sabbath, and every Man will serve God when he listeth, and then what will quickly become of Religion, and that Peace and Order that God will have kept in his Church, 1 Cor. 14. 33, 40.

The Sabbath Day is Gods Market Day, for the Weeks Provision, wherein he will have us to come unto him, and buy of him, without Silver or Money: The Bread of Angels, the Water of Life, the Wine of the Sacrament, and the Milk of the Word, to feed our Souls,

Souls, tried Gold to enrich our Faith; precious Eye-salve to heal our spiritual Blindness, and that white Raiment of Christ's blessed Righteousness to cover our filthy Nakedness. He is not far from being a good Christian, who makes Conscience of keeping the Sabbath Day; but they that can dispence with their Consciences to break the Sabbath for either Pleasure or Profit, as these wretched *Sunday Barbers*, and *Blooders* do: It is a true sign that these Men never felt the true fear of God in their Hearts; neither do they know what true Religion meaneth, and be certainly (without Repentance) in the broad way, to Hell and Destruction. For of this Commandment may that Speech of St. James be verified, *James 2. 9. He that faileth in one is guilty of all.* And seeing God hath fenced this Commandment with so many Moral Reasons, it is evident that the Commandment it self is Moral.

This Commandment was commanded to *Adam* in his Innocency (whilst holding his Happiness) not by Faith in Christ, but by Obedience to Gods Laws; he need no Ceremony, shadowing the Redemption of Christ; A Sabbath therefore of a Seventh Day, cannot be simply a Ceremony, but an essential part of God's worship, enjoined to Man: When there was but one Condition of all Men. And if it was necessary for our first Parents to have a Sabbath Day to serve God

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in their Perfection, much more need then have their Posterity to keep a Sabbath, in the State of Corruption, and seeing God himself hath kept this Day Holy, how can these Men be Holy that prophane this Holy Day, with following their ordinary Callings thereon, as these *Sunday* Work-men do, when there is no Necessity for it. This Commandment God spake with his own Mouth, and wrote it twice with his own Finger; in the Two Tables of Stone; to signifie the Authority and Perpetuity of it, *Exod.* 34. 1, &c. All that God wrote were Moral and Perpetual Commandements; and those are reckoned Ten in Number.

And if this Commandment were but an abrogated Ceremony, then there were but Nine Commandements: And then you may consider, and I would have all these *Sunday* Work-men to consider and take notice, that those Commandments that were written by *Moses* were Ceremonial, and were to be abrogated; but this Commandment of the Sabbath with the other Nine were written by God himself, and were put into the Ark, where no Ceremonial Law was put; to shew that this Commandment, with the other Nine were to be perpetual Rules of the Church: And Christ himself professeth, that he came not to destroy the Moral Law; and that the least of them should not be abrogated in his Kingdom of the New Testament, (insomuch)

That

That whosoever shall break the least of these Ten Commandements, and teacheth Men so; they shall be called the least in the Kingdom of Heaven. Now the Moral Law commands one Day in seven to be perpetually kept a Holy Sabbath: And Christ himself expressly mentions the keeping of a Sabbath among his Christians at the Destruction of *Jerusalem*, which happened about Forty two Years after his Resurrection; by which time all the Ceremonies (except eating of Blood and Things strangled) were by a Publick Decree of the Apostles, quite abolished and abrogated out of the Christian Churches. And therefore Christ admonished his Disciples to pray, *That their flight might not be in the Winter, neither on the Sabbath Day*, Mat. 24. 20. Not in the Winter by reason of the foulness of the ways, for then their flight would be more troublesome and painful to them: Nor on the Sabbath Day, because it would be more grievous to their Hearts to spend that Day in toying to save their Lives, which the Lord had so strictly commanded to be spent in Holy Exercises to comfort their Souls. Now if the sanctifying of the Sabbath had been (on this Day) but Ceremonial, it had not been any greater offence to have sined on this Day, more than on any other Day of the Week: But in that Christ doth tender so much the fear of being driven to fly on the Sabbath Day, and therefore he exhorteth them to pray unto God

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God to prevent such an Occasion: He plainly demonstrates, that the Observation of the Sabbath is no abrogated Ceremony: But a Moral Commandment confirmed and established by Christ among Christians, and if these Men would know the day, whereupon Christ appointed the Christians to keep the Sabbath, St. *John* tells them, that it was on the *Lord's Day*. And if they would know on what day of the Week, St. *Paul* will tell them, that it was on every first Day of the Week, *1 Cor.* 16. 1. And as Christ admonished, so Christians did pray: And a little before the Wars in *Jerusalem*, God warned the Christians by an Oracle, to depart thence, and to go to *Pella* (a little Town beyond *Jordan*) and so escape the Wrath of God, that should fall on that City and Nation.

If then Christians should not without grief of Heart, fly for the safety of their Lives on the *Lord's Day*; what will become of these wretched *Sunday Barbers*, and *Blooders*, that spend great part of the *Lord's Day* in following their ordinary Calling thereon.

And seeing, that the Destruction of *Jerusalem* was both a Type, and an Assurance of the Destruction of the World; who seeth not but that the Holy Sabbath must continue till the end of the World: For all the Ceremonial Law was enjoined to the *Jews* only, and not to the *Gentiles*. But this Commandment was Instituted of God in the State of Mans Innocency,

cency, when there was but one state of all Men: And therefore enjoined to the *Gentiles*, as well as the *Jews*; so that all Magistrates and Householders are commanded to constrain all Strangers, as well as their Servants and Families, to observe the Holy Sabbath, as it appeareth by the Fourth Commandement, and the Practices of *Nehemiah*: For all Ceremonies were a Partition-Wall to separate the *Jews* and the *Gentiles*; and seeing that the *Gentiles* are bound to keep this Commandement, as well as the *Jews*; it is no Jewish Ceremony, but a Commandement that is Moral and Perpetual; and to endure to the end of the World, so that these *Sunday Work-men* may plainly see, that they cannot be excused, their breaking this Holy Command, for it is not Ceremonial but Moral; and they may as well steal the Communion Cup from off the Lord's Table, as to steal any part of the *Lord's Day*, and put it to their own prophane use, in following their ordinary Callings thereon, as these wretched *Sunday Barbers* do.

But they do now begin in several Places to punish these *Sunday Barbers*, by putting them into the Spiritual Courts, which thing I am very glad of, that any will be so zealous for God, or his Cause, and his Day; as to punish these wicked Prophaners of it: And blessed are those Magistrates and Officers that make Conscience of their Duty herein: And there are many *Barbers* now-a-days, that do
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leave off the prophaning of the *Lord's Day* with their Trades on this account, only for fear of the Punishment of Mans Laws, but this is but a forced thing, and is not acceptable with God, because they do not for the Love, and Fear of God ; but only for fear of Mans Laws; and for fear the Spiritual Courts should catch hold on them : And this appears plain, in that we see that there are many which do yet follow this wicked Practice privately, and so that the Spiritual Courts do take no hold on them, they care not. But let such Wretches know, that altho' the lower Courts do catch no hold on them, yet the Court of Heaven will be sure to lay hold on them, let them be never so private in this wicked Work ; and altho' they may ransom themselves out of the lower Courts with Money, yet there is no Pardon to be bought out of the Court of Heaven, but by a universal leaving off this wicked Practice, and repenting of the same. But if they will not do that, but continue in their Sin, tho' never so privately, they cannot get out of the Court of Heaven ; till they come to the Prison of Hell, out of which there is no Redemption ; for a Man can by no means redeem his Brother, he cannot give his Redemption to God, so precious is the Redemption of their Souls, *Psalm 49. 8.* So that surely these Men want that awful Apprehension of God's Omnipresence, being amongst them at this wicked Work on the *Lord's Day.*

Therefore, O! That these Words were written on their Hearts and Hands: *God sees us.* O! That these Words were engraven on their Razors and Basins: *God sees us.* O! That these Words were written on their Combs, and Looking-Glasses; *God sees us.* Then surely these Men would have more care, and make more Conscience of breaking the *Lord's Day*, which we see is the Moral Law of God: When they remember that God's Holy and All-seeing Eyes are always upon them.

But I shall not any longer insist upon to plain a Truth, as the proving the Morality of the Christian Sabbath; because I make no doubt, but there are many Learned Authors that have plainly, and at large proved the Truth of it in many learned Works already; and therefore I hope, what hath been said in this Case is sufficient to cut off that vain excuse of these *Sunday Barbers*, who are wickedly willing to tolerate this wicked Practice of Trimming on the *Lord's Day*; and therefore they say, that they know not which day of the Week to observe and keep Holy: And whether the Sabbath was altered from the seventh Day, to the first Day of the Week or no.

But they should know, that the Sabbath was altered from the seventh Day to the first Day of the Week, and that not by Human Ordinance, but by Christ himself and his Apostles, and that the Fourth Commandment

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is Perpetual and Moral, as well under the New Testament as the Old ; and therefore as *David* said of the City of God : So may I say of the *Lord's Day*, Glorious things are spoken of the day of the Lord, for it was the Birth Day of the World : And the first Day, in which all Creatures began to have a being : In it Light was drawn out of Darkness : On it the Law was given in Mount *Sinai* ; on it the Lord rose from Death to Life : On it the Saints came out of their Graves, assuring us, that on it Christians shall rise to newness of Life. On it the Holy Ghost descended upon the Apostles : And it is very probable, that on the seventh Day, when the seven Trumpets shall have blown, that the cursed *Jericho* of this World shall fall ; and our true Jesus shall give us the promised Possession of the Heavenly *Canaan* ; but it must be to such as endeavour to keep God's Commandements ; and not to such as without Repentance make no Conscience of prophaning the *Lord's Day* by following their ordinary Callings thereon.

There be those that for Pleasure spend great part of this Day in the Fields ; and for all there is little or no Sin for a Man when his Spirits are dull, and wearied with studying or reading on the *Lord's Day* ; then for him to walk in the Fields to refresh his Spirits, and to meditate on the goodness of God in Trees, Herbs, and Plants : Yet for

all this, if he cannot have the convenience to walk privately, it is better to let it alone: For the corrupt Youth of this prophane Generation, which are too much prone to that Exercise, will take Example by it; and say that such and such that are strict Men, and great Professors of Religion, can take their Recreation by walking in the Fields, and why may not they. Therefore I say, we may do more hurt by this Example to our Souls, than we shall get good to our Bodies by our Recreation, for we ought to take great Care that we give no Example to prophane the *Lord's Day*, or occasion any to speak any evil of the Ways and People of God. Remember this my Children, as you will Answer it at the Sabbath of Judgment.

There are many also that will not prophane the *Lord's Day* by walking in the Fields for Pleasure, where the Eyes of the World are upon them: But yet they make no Conscience of Drinking it away in private Ale-houses, and this is a very great Sin, and it is too much used in this Kingdom; and those Inn-keepers and others that sell Ale are much to be blamed, in this Case; that they give way to People to prophane the *Lord's Day*, by spending great part of it with Drinking in their Houses, when there is no necessity for it: And I have known several Inn-keepers, that have used this Practice till they have come to extreme Poverty: Besides, none can ex-

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pect that their Souls can be in any good Case while they live in the wilful Prophanation of the *Lord's Day*. But let such Inn-keepers, and Ale-sellers always remember that these words are spoken of them, that it is a hard thing for an Inn-keeper to be saved. But to return to my former Discourse, I find not this Sin of the Inn-keepers, and Ale-sellers (though it be a great Sin) to be compared to the Sin these of *Sunday Barbers* for greatness and wickedness: For these Inn-keepers and Ale-sellers, may by chance have a few idle Fellows drinking a little Ale in their Houses on the *Lord's Day*, and that perhaps against the Ale-sellers Will too: But these our *Sunday Barbers*, some of them by their good Will, would follow their Trades every *Lord's Day*.

But I pray God it may be put into the Hearts of Ministers, to take notice of this Sin every where in their several Congregations, for this is one of the greatest Sins by which the *Lord's Day* is most wickedly prophaned; and there are many ignorant *Barbers* themselves, and especially those that are trimmed by them, do not know this wicked Practice to be a Sin, because that *Barbers* use it, and have long followed it, and have not heard it contradicted by the mouth of their Ministers, and therefore the Trimmers and Trimmed do run on in this wicked Practice, and think a little or no sin, but these poor Creatures will find themselves to be miserably

bly mistaken, for can there be a greater Sin, or a Sin whereby the *Lord's Day* is more profaned, and the Lord more provoked to wrath than for Men to follow their ordinary Callings on that Day, on which the Lord hath so strictly commanded to be kept Holy.

Therefore it is the Duty of all good Ministers to press this Precept upon the Hearers, whereby the *Lord's Day* will be much better sanctified, and kept Holy: And ignorant People will learn their Duty which they have not heard nor known; when they hear it from the mouth of their Ministers, *Whose lips should preserve knowledge: and they should learn the law at his mouth*, Malachy 2. 7. little do Ministers think how much good they might do in using a Sentence or two in a Sermon to this Purpose, where many Hundreds might hear at once what they never heard before; and that which they little thought to have been a sin; and so they may turn from this wicked Practice of Trimming, or being Trimmed on the *Lord's Day*: But the Lord knows that Zeal (in this Case) for God's cause is too much wanting now a days, amongst too many Ministers and Magistrates. God shewed Mercy to good *Nehemiah*, because he shewed such Zeal for God in punishing the Profaners of the *Lord's Day*, *Neh. 13. 20*. And *Phineas* Zeal in executing Judgment upon *Zimri* and *Cosbi* brought a Blessing on the whole Congregation of *Israel*, *Numb. 25. 11*.

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12. And indeed the want of Execution of Justice against this Sin amongst the rest, may be thought one great Cause, why things are in no better a condition in Church or State than they are at this Day. O! That all that are in Authority, from the highest to the lowest would make it their Care with *David*, early to put out this Wickedness out of the Land, and suppress it in every place, so that Justice might run down like Water, and Judgment like a mighty stream.

Indeed some Magistrates with their Officers will take the Pains, on the *Lord's Day* in the time of Divine Service, to search the Ale-houses, for them that they think are prophaning the *Lord's Day* with drinking thereon; and this is well done, that they will go so far in God's Cause: But alas! This is done but while People are at Church, as if those Hours were only Holy, and all the rest of the Day, Men may do what they please; and there is little, or no notice taken of them by Officers: As if God had not commanded that his whole Day should be kept Holy, as well as some part thereof. And this makes me fear, that these Magistrates and other subordinate Officers do make these Searches in Ale-houses more out of Custom; than for any Zeal they have for the Lord, or that his Day should be kept Holy: For were it not so: Why, are they so cold and partial in this work; and why, do they not search

search *Barbers Shops*, as well as *Ale-houses* on the *Lord's Day*, for in these Shops they are sure to find Men prophaning the *Lord's Day* with their ordinary Callings, which is directly against God's Command, and yet this wickedness is taken no notice of by the Magistrates and other subordinate Officers, which thing I much wonder at; and especially that seeing Sin is the principal Cause of God's Judgments upon the Land and People: How much then doth it concern all Superiors that are in place of Magistracy, to look well to their Places and Callings, since the Weale or Woe of Church or State depends upon them.

How many grievous Sins were committed in *Israel*, while there was no King nor Government there: *Every man did what was right in his own eyes*, Judg. 17. 6. St. Paul saith, the Magistrate doth not bear the Sword for nought: But as Ministers of God to take Vengeance on them that commit Evil, Rom. 13. 4. It is a sad Condition that a Land or State is in; that the Magistrates that have the Sword in their hands do stand and see the *Lord's Day* prophaned, by wicked Men with following their ordinary Callings thereon, and stand like a dumb Picture, or a *George* on Horseback, and yet never strike at such a Sin as this. How can such Magistrates approve their Callings from God, and look for Protection from him; who show

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so little Zeal for him, or good to their Neigh-
bours Souls: For if this wicked Practice were
Duly punished by them, it might be a means
to keep many from Destruction, which they
are running so fast into; by following their
ordinary Gallings on the *Lord's Day*; and
put the evil day far from them, saying, They
hope they shall have time enough to repent,
for they are yet young and strong; and
therein they flatter themselves: And altho'
they are convinced that Repentance is ne-
cessary, and Grace must be had to make them
die happily; and their Purpose is to leave
Sin: And to cry unto God for Mercy; yet
they conceit that they have time enough be-
fore them; and they may do this when they
are old, and cannot see to Trimm any lon-
ger: Or when they lye upon their Sick, or
Death-beds: And then they will set to this
work as time enough. O! That these Men
would but consider, that this is one of the
Stratagems of the old Serpent the Devil, to
make them put off their Repentance and Pre-
paration for Death till the last; for Satan
knows, if he can prevail in that, then it is
all one; as if they never intended to repent
at all. For we see by experience, that not
one of a thousand, that do take this Course
do ever attain their desire; for they adjourn
from day to day, and from year to year, till
at last they come to be hardened in their
Sins, that they think it no ſin: As daily ex-
perience

perience sheweth us in the Example of these *Sunday Barbers*; who are so hardened in their Sin, that they break the *Lord's Holy Day*, by following their ordinary Callings thereon; and yet think it no sin, for in Youth they appoint the time of old Age; and in old Age they appoint the time of Sickneſs, and when Sickneſs comes, the Lord knows they are very unfit for this great Work: (So that there is but ſmall hopes of their recovery). For then comes the Care of diſpoſing of thoſe Goods, which they have ſo wickedly gotten by breaking the *Lord's Day*, and Holy Command for them: And the thoughts of that dreadful account that they muſt give to the Lord of the Sabbath for them: And therefore they are afraid to die; as indeed great Cauſe they have, and are in hopes to live longer, and all is but in vain: And theſe things take off the thoughts of Repentance, and of the other World. Pain and Grief racks them, and Death ſeizes them, and away they muſt.

And although ſome of them ſhould live to be Old, and have their Underſtanding about them, and their Godly Friends and Acquaintance with them, to exhort them and pray for them, yet alas! What hope can they have, that God will hear their Prayers for them, at the time of their Death, when they would not hear nor obey him in the time of their Life: And is it any otherwiſe then juſt with
God,

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God, to deny them, or refuse to hear them at the time of their Deaths, who refused to hear him in the time of their Lives. See that place, and tremble thereat, Prov. 1. 24, &c. *I have called (saith he) and ye refused: I have stretched out my hand, and no man regarded, but ye have despised all my counsel, and would none of my reproof: I will also laugh at your destruction, and mock when your fear cometh: When your fear cometh as sudden destruction, and your destruction cometh as a Whirlwind, when afflictions and anguish shall come upon you: Then shall they call upon me, saith the Lord, But I will not hear, they shall seek me early, but they shall not find me: No, Why, what is the matter? It is answered in the next Verse: Because they hated knowledge, and did not choose the fear of the Lord; and they would none of my counsel; there is now the Reason shewed you out of the mouth of the Lord, They would none of his counsel, he did not only counsel them, but strictly commanded them to keep his Day Holy; but they would not, but still run on in Sin, and say, that God is merciful, though they are sinful.*

It is true, God is merciful, and indeed they have great Cause to say so: For it is his great Mercy that they have not been long ago consumed, and that God hath not cut them off in this Sin, and given them their Portion in Hell many years ago, considering how they have provoked him by committing Sin, against him every Lord's Day. It is true, God is merci-

ful we see, but alas! What is that to such unthankful Wretches as these; who have so long, and so often abused his Mercy, but the more ungrateful Wretches they for to abuse it: And herein they may see how they despise the Riches of his Goodness, Forbearance and Long-suffering, not knowing that the Goodness of the Lord leadeth to Repentance, *Psal.* 145. 9. Shall God be condemned for his Mercy, who ought to be loved the more, and respected for it. There is Mercy with thee, therefore shalt thou be feared. If God be so merciful, the greater is the Sin of these *Sunday Barbers* to Sin against so merciful a God: But let such Men as presume so much of God's Mercy, know that as he is merciful, so is he just; and as he hath arms of Mercy open to receive penitent Sinners: So the mouth of Hell is wide open to receive the impenitent and Sabbath-breakers; for they cannot be said to repent, so long as they follow this wicked Practice, and without Repentance they cannot be saved, and how knowest thou (who hast despised Mercy and Grace so oft and so long a time) but thou mayst at last die in the Case of *Spira*; who in the time of Sicknes being exhorted to say the Lord's Prayer, he answered, O I dare not call God Father, and I am sure it is much to be feared, that these *Sunday Barbers* have little right to call God Father, for God is Father to
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none but to his Children; and they are such as endeavour to keep his Commandements, and to keep his Day Holy, but how can these Men think that they have any right to call God, Father, while they do the Devils work on the *Lord's Day*; these Men therefore have little right or cause to call God, Father. I would therefore, advise these Men against this Sin, and that they harden their Hearts no longer against God, by prophaneing the Sabbath with following their ordinary Callings thereon, wherein there is neither work of Mercy, nor case of Necessity. But many of these Men will object and say, did not the Thief on the Cross find Mercy at the last hour, upon his true Repentance. Here we may see, these Men though many of them are very ignorant in the Scriptures; and indeed how should they be thought to be otherwise? For that precious time, in which they should acquaint themselves with God, and the Holy Scriptures they spend in Trimming, and so prophane that Holy Day, which God hath instituted and set apart for his Service, and contrary to God's Command: Yet as ignorant as these Men are, we see that they can lay hold on this Example of the Thief on the Cross, and this they can well remember, and often alledge it, and all to this end, to sooth up themselves in this Sin, and to flatter themselves, that they may repent at last, whereas this Example (as one saith) is to

keep us from Desperation, and is no cloak for Sin; and why should not the desperate Condition of the fellow Thief that died with him, as much affright these Men, and terrifie them as the other did comfort them: And as for the Example of the penitent Thief, we are to know that it was an immediate Act of Divine Power of Christ, and it was not ordinary; neither doth it prove, that God will deal thus with these Men: It was not ordinary, because he saved him without means: But what is that to these Men, who enjoy the means, and slight it: Besides one particular Act of God's Power, Goodness and Mercy is no rule for these Men, or any other to go by: The Sun stood still in *Joshua's* time; but we must not look to have it so again; God once dried up the Sea before the Children of *Israel*, and sent them Quails from Heaven: But we must not look to have it so again; besides for ought we know, this might be the first time that ever this Thief was called: But what is that to these Men, for they have been often called by Sabbaths and Sermons: When they could find in their Hearts to leave their Trimming to hear them: And God hath often knocked at the Door of their Hearts, and doth yet continue knocking; but they have not yet opened unto him. But no sooner can one of their *Sunday* Customers knock at their Shop-doors (though never so softly) to be trimmed, but they are ready to open unto them. But

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But let such Wretches know, that as often as they open their Shop doors to their *Sunday* Customers: So often they shut out Christ, and their own Prayers also; so that neither their own Prayers, nor the Prayers of any others may prevail for them: Then will their Condition be like those, whom God complains of in *Ezek. 14.* for in this Prophets Days there was a sinful and rebellious People: And altho' God had often called upon them by his Word and his Prophets to turn and repent: But yet they would not, until it was too late for them to pray for themselves, or for others to pray for them: *For as I live saith the Lord, though Noah, Daniel, and Job should stand before me and pray for them, yet I will not hear them; now these three Men were Godly Men, and very famous in their time for Piety, and very prevalent in Prayer, and very familiar with their Maker: And yet we see, that God would not hear their Prayers for these sinful People, for he was resolved to punish them.*

Therefore let these *Sunday Barbers* take care, that their Case come not to this, through their Covetousness, for then they will make their Case worse than the covetous wicked *Balaam's* was; for altho' he was wicked and covetous, and his Ways perverse before the Lord, and loved the Wages of Unrighteousness; as these our wicked *Sunday Barbers* do, yet he was not so wicked as they: For when

Balak would have given him a great Reward, only for unlawful words even to *Curse Israel*. But he said unto *Balak*, *If thou wouldest give me thy House full of Silver and Gold, I cannot go beyond the Commandement of the Lord to do less or more*; Numb. 22. 18. Then God be merciful to these our *Sunday Barbers*, that go beyond the Commandment of God every *Lord's Day*. Yet notwithstanding, if any of these *Sunday Barbers* themselves should but see any other poor Tradesman at work on the *Lord's Day*, altho' it were for meer Poverty, yet you should see how these Men would cry out against them, for wicked Prophaners of the *Lord's Day*: Nay, altho' it were but one single Person, and that in never so private a Place, as a poor Taylor at work, or a poor Woman sowing, or knitting alone, yet these Wretches would cry out against them; and say, that they were wicked Persons, and deserved to be punished for breaking the *Lord's Day*, by working thereon.

But herein we may see, how the Devil and covetousness doth blind the Eyes of these *Sunday Barbers*, so that they will not see the Beam that is in their own Eyes; altho' they can espy a small Moth in anothers Eye: But let these Wretches know, though a Taylor's work, or a Womans sowing or knitting (on the *Lord's Day*) be great Sins, yet they are not to be compared with their Sins for wickedness, and offending God; for this Taylor,

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lor, or this Woman, they Sin alone, and do not occasion others to Sin with them, and it may be the first time of their sinning in that Nature, and may be the last: But the *Sunday Barbers* case is far worse, for this is not the first *Lord's Day*, that they have broken by many Hundreds: And I doubt it will not be the Last by as many more, for how many soever come to be Trimmed on the *Lord's Day*, these wretched Fellows countenance them by Trimming them, and if they were as many more, they should not go with their Errand, by their good Will, altho' they get the Devil and all by them.

And now consider with me, how much greater the Sin of many Men is above the Sin of one Man, or one Woman's breaking the Sabbath: And by so much greater is the Sin of these *Sunday Barbers*, above the Sin of he or she that breaks all the rest of the Commandements alone, for a Man may break all the rest of the Commandements (except the Seventh) and not be accessory to the Sin of others with him: But these *Sunday Barbers* are guilty of, and accessory to the Sins of many others, besides their own Sins: And in this Case they may plainly see, that their Sin is worse by many degrees; than if but one Man should break all the rest of the Commandements, for therein is yet but the Sin of one Man. But the Sin of these *Sunday Barbers* is repeated every *Lord's Day*, and many

ny caused to Sin thereby; and they only are the chief cause of it, and they cannot deny but they are so: For if there were none that would Trim on the *Lord's Day*, then there would be none Trimmed on the *Lord's Day*, nor so much as once look for such a Soul-damning, and sinful Custom; so that it plainly appears, that they alone are the Instruments, and only necessary to their *Sunday Customers* Sins; for which they must give a severe Account to the great Lord of the Sabbath one of these Days; and receive the reward of their wicked Work, which must be Hell, and Destruction; unless they leave off this wicked Practice, and repent for the same: For sure Men cannot be so foolish as to think, they may live in the wilful breach of the *Lord's Day* without Repentance, and yet be guiltless: Was it not the same God, and the same Power, that commanded this Day to be kept Holy; as well as that we should not break any other of the Commandments: Surely, these Men seem to take the Staff out of God's Hand, and they would be Law-makers, as well as Law-breakers, they will pick and choose at their own Pleasure; and not at God's command; they will choose six Days for their own worldly Profit, and they will refuse the Seventh, for God's service; and altho' God hath given them six Days, and taken to himself but one, yet they will intrench upon that, and leave him none.

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Besides, all that these wicked Wretches get on this Day by this wicked Practice of Trimming thereon, is but like unto *Achan's* Wedge of Gold, which he got by Theft, or like the Manna which the People gathered in the Wilderness on the Sabbath Day, contrary to Gods Command, for it did but gather Worms and stink, and the like may be truly said of the Money, that these *Barbers* get on the *Lord's Day* by Trimming thereon: For it doth but bring a Curse upon all that they get on the *Week Days*; and is like to bring Destruction to both Soul and Body of the getter in the end; without they leave off this wicked Practice: For they shall find it is no small Sin in the sight of God, however they esteem *ord's* t.

And if these *Barbers* would but read the Scriptures on the *Lord's Day*, instead of this wicked Practice of Trimming thereon, they might easily find it recorded for their Example, how there have been many severely punished, and others stricken with sudden Death; for an hundred times less Sin, than that which they live in: We read in *Numbers* 15. 32. of one that was but picking a few sticks on the Sabbath Day in a cold Wilderness, and God commanded that they should take him in the sight of all the People, and stone him to Death for it. And why must he be stoned to Death in the sight of all the People? Because all the People might see how God detested and abhorred

red the wilful breach of this Command, by breaking his Holy Day: And to shew that this Sin deserved Death, the Holy Ghost knew it very necessary that this Example should be inserted in the Holy Scripture, and left upon Record, not only for that present Time or Age under the Law, but also for future Generations under the Gospel: For he very well knew the wickedness of Mens Hearts, that they were, and would be so prone to break this holy Command, as that threatening them with Judgment and Punishment; nay, with Death it self, and yet all is not sufficient to deter them from breaking this Command, in breaking the *Lord's Day*, as too many Instances we may see in these wretched *Sunday Barbers*.

Again we read in *2 Sam. 6.* How God struck *Uzza* suddenly Dead, for touching the Ark, or but laying his Hand on it, altho' *Uzza* thought no hurt by this, but good, for the Scripture saith, *That the Oxen shook it*, and he was afraid it might have received some hurt; but here we see how dangerous it is to follow good Intentions, or to do any thing in God's service without his expresse Command; now, what Death's then do they deserve that Sin wilfully against God's expresse Command, as these *Sunday Barbers* do.

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In the Destruction of Sodom, God commanded Lot and his Wife to depart out of that place in hast, and not to look behind them, but Lot's Wife contrary to Gods Command did look back, and she was turned into a Pillar of Salt, for disobeying Gods Command: Now this sin of Lot's Wife, was a hundred times less sin than the sin of these *Sunday Barbers*, therefore one would think that the very Example of this Pillar of Salt might season, and satisfie these wretches, that they may not dare to live in this wilful breach of Gods Holy Command, in breaking his Holy Day.

When King Saul was in War against his Enemies, he laid an obligation upon the Souldiers, saying, *Cursed be the Man that eateth any food till Evening, that I may be avenged on mine enemies: But Jonathan, Saul's son; heard not when his Father charged the People with this Oath, therefore he put forth the end of his Rod, and dipped it in a Honey Comb, and put it to his mouth, and received the sight of his Eyes.*

Now one would think it a small sin for Jonathan to tick a little Honey when his Spirits were spent, so, that he was almost blind; and did it ignorantly too; for he was not by, when his Father laid this Curse upon the rest of the Souldiers, yet we see that God was so offended, for the breach of this small Obligation, that he would not answer Saul's Priests, and also gave the lot against Jonathan. Now if God were so offended with Jonathan for breaking

ing the Command of a Wicked King, and that ignorantly too: What then will become of our wicked *Jonathan's* that break the Righteous Law, and Holy Command of the King of Kings every *Lords Day*.

In the 1 *Sam.* 6. 19. We read of the men of *Bethshemesh*, whom God commanded that they should not look into the Ark, but they (like these *Sunday Barbers*) did think it a small sin, to break Gods Command herein, and therefore they would presume to look into the Ark: But we see that God's thoughts are not as man's thoughts, for he judgeth this sin, as little as they think it to deserve Death, and therefore he slew fifty thousand of them.

And again in *Acts* 5. 1, 2, 3. We read of *Ananias* and *Sapphira* his Wife, who agreed together to tell the *Apostles* a Lie, and thereby to keep back part of the Money they sold their possession for: Now one would think this a small sin for these two Persons, to keep back part of what was their own before; but we see that God did not take this sin to be so little as we think of, for they were both stricken suddenly Dead for it: And it might very well be thought that this was the first time that ever these two persons acted this sin, and yet we see no less than Death must be their punishment here, and God knows what became of their Souls after. Then what shall we think of the case of these wretched *Sunday Barbers*, for this is not the first, nor second time by Hundreds that they

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they have broke God's Holy Day, and kept back part of it from him, and turned it to their own corrupt use, contrary to his holy Command, by Trimming thereon, altho' they have the strickt Command of God that all the Day should be kept Holy.

Adam's sin in eating the forbidden fruit was but the breach of one single Command, and might have been thought a small matter for a man to eat an Apple or two, but alas! we see that God doth not take it so; for nothing but the precious Blood of the Dear Son of God could make satisfaction for this one single sin.

Cain's sin in slaying his Brother, was but the breach of one Command, and here he sinned but once in killing the Body of one Man; but the sin of these *Sunday Barbers*, is of a higher degree than the Murder of one mans Body: For they are accessary to the Destruction of many Hundred mens Souls: Besides their own Souls, in that they perswade and delude many poor Ignorant men to break the *Lords Day* by Trimming them thereon; and thereby they do cause them (as well as themselves) to sin against God in breaking his Holy and strickt command; which sin being continued in without repentance will bring destruction to the Souls and Bodies of these sinners in the end.

And all people will agree upon this, that the oftner a sin is committed, or repeated; and the greater the Number is of the Persons that commit it, the greater the sin is: So that it is evident

evident and plain, that the *Sunday Barbers* sin after the manner that they commit it, (that is) by oft repeating of it, that this Sin I say, may be found to be much worse, and many degrees greater, in the sight of God, than that one single sin of *Cain*, in Murdering his Brother. For in this case, but one sinned, and that but one time, but in their case, their sin is repeated every *Lords Day*, and many occasioned to sin thereby, besides their own sin, which I think is the worst of all sins: For if they would not be so wicked as to trim on the *Lords Day*, there would none be so wicked as to think of employing them any more, than they do other Tradesmen on that Day.

I do much wonder that *Barbers* should break God's Holy day and Violate his holy Command with their Trade, and yet think to be excused above any other Tradesmen: I am sure, that the Lord alloweth no such thing, but strictly commands the contrary to all men, saying, *Thou shalt do no manner of work on that Day.*

And yet these men go on still in these wicked practices, as if they were void of Sence and Grace: One would think they might remember the sad examples of those, that I have forementioned, and consider that their sins were very small and inferior to their sins, being single Sins, and of but once acting, and yet they escaped not without severe Punishment and Death.

As for Example, He that was once picking a few sticks on the Sabbath Day, was by Command

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mand of God stoned to Death, in the sight of all the Congregation which Number was Six Hundred Thousand People.

Again in *Samuel*, where *Uzza* put his finger, or hand upon the *Ark*, contrary to Gods Command, and he was stricken dead for it in the sight of Thirty Thousand People. And why must these men be put to death in the sight of all the People? But that all the people might see, hear, and fear, and do no more so wickedly. And also to shew, that these sins that seem so little in the sight of man, are not so in the sight of God. For here we see, that the breach of one Command, and that but one time deserved Death, then good Lord, be merciful to these *Sunday Barbers*, that repeat the breach of the fourth Commandment every *Lords Day*, by following their Ordinary Callings thereon, which God hath so strictly commanded to be kept Holy.

Also we see how God slew fifty thousand of the men of *Bethshemesh*, for looking into the *Ark* contrary to Gods Command, 1 *Sam.* 6. 19. And *Ananias* and *Sapphira* his Wife for telling a Lie deserved Death, *Acts* 5. 1, 2, 3. *Adam's* sin in eating the forbidden fruit, was but one single sin, *Gen.* 3. 6. Yet for all this tho' these sins are for the most part sins of the singular Number, and no other sins joyned with them, neither are they necessary to the sins of any others with them, as these four *Sunday Barbers* are; yet we see that they are such sins as God looks upon to deserve Death, and surely the punishment

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nishment and Death of these People was left upon Record for our Example, that we might see that these Sins (as little as we think them to be) yet God sees, and knows them to deserve Death.

The *Jews* that believe are apt to say, That if they had lived in their Father's days, they would not have crucified the Lord of Glory, but these our *Sunday Barbers*, though some of them lived in their Father's days, and ever since, in the very Sun-shine of the Gospel-Light; yet they stick not out to Crucifie the Lord of Glory afresh every *Lord's Day*, although they have the heavenly Father's strict Command to the contrary.

I dare not call him their heavenly Father while they live in this Sin; for while they do the Devil's work, they are his Children and Servants, and not the Children, nor Servants of God till they leave off this Sin, and repent for the same: For so saith the Scripture, Rom. 6. 16. *His servants you are whom you obey.* And also these *Sunday Barbers* themselves, and those that are trimmed by them on the *Lord's Day*, do know, and own this Act to be so wicked, that they are ashamed the Eyes of the World should see them at this work on the *Lord's Day*: And therefore they keep their *Sunday Customers* in their Shops, with their Doors close shut till People are gone by to Church; and then turn them out at some private Back-door, where

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where they think no Body seeth them: And then they think all is well enough, if they can keep it from the Eyes of Men, they are so stupid that they consider not how they offend the all-seeing Eye of God.

And who would be such Fools and Enemies to their own Souls? But Fools to prefer the fear of Men before the fear of God, O Grand wickedness, for what saith the Scripture. 1 Sam. 2. 25. *If one Man Sin against another, the Judge shall Judge him; but if a Man sin against God, who shall plead for him.* Yet these Wretches do not consider this thing, but run on in Ignorance, and prefer the pleasing of Men and their own private Interest, before the pleasing of God.

But alas! What if these wicked Men should by this wicked Practice *gain the whole World, and lose their own Souls*, they would make but a sorry Bargain of it; it would prove but a very bad Exchange for them: But God hath forbidden that it should be so; and if it be so, it is long of themselves, and then surely they cannot but conclude, that they have made many a good *Sunday's* work of it; Then would they give (if they had it) ten thousand Worlds, to be rid of this wicked and foolish Bargain, that they have made for themselves against God's Will! But alas! Then it will be too late, for as they have deserved, so are they served, for they would not obey God's Will, and holy Command here,

so now God's Will is justly done upon them in Hell, because they would not do it upon Earth.

Therefore, I would advise all those that follow this sinful and Soul-damning-Practice, to leave it off, as they tender the Glory of God, and the good of their own Souls and Bodies: For there is no sensible Christian that can expect God's Blessing on that work which he hath cursed, and commanded the contrary, saying, *Thou shalt do no manner of work thereon.* Therefore if Men would get worldly Treasure, which is the Chief thing that these worldly Wretches aim at: Let them go to the Fountain head. See *1 Sam. 2: 7, 8: The Lord maketh rich, and he maketh poor, he bringeth low, and he exalteth: He raiseth the poor out of the dust, and he lifteth up the Beggar from the dunghil, to set him among princes, and to make him inherit the seat of glory.* -

But some Persons will say, That God expects that we should use means by our own Endeavours, or else he will not raise us up, Why! This I acknowledge, that God doth expect, that we should use means by our own Endeavours, but then it must be such means as he hath Commanded, and alloweth of, and not such means as our *Sunday Barbers* use, contrary to God's Command.

But herein we may see how ungrateful and faithless these Wretches are, and indeed it is a certain Sign of their being yet in their Gall of bitter-

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bitterness, and in the way of Destruction, and the all-wise God, very well knew before hand, that while these Men were in their natural Estate, they would (as they were Natural and Carnal) prefer temporal Trash before heavenly Treasure: And mind those things which pertain to the Body more than the Soul; and like the old Epicures, whose Care was all for the Body, saying, *What shall we eat, or what shall we drink, or where withal we shall be cloathed.*

But the great and merciful God, hath cut off that great and anxious Care of taking thought for the World: If they would but consider it, and hath taken it upon himself, saying, *First, Seek ye the kingdom of God, and his Righteousness, and all these things shall be added unto you, Matt. 6. 33.* That is as much, as if he should say, I know your chiefest Care will be only for the Body, but I will ease you of that, if you will take Care for your Souls, I my self will take Care for your Bodies.

There is but two things that Men are chiefly concerned with in this World, and that is the Soul and Body; and now we see that God hath taken the Care of the Body upon himself, which is the greatest Care that carnal Men are concerned with, especially *Sunday Barbers*; for it plainly appears, that their Care is more for the Body than the Soul, and to that end, they hazard their Souls to get food

food to their Bodies, every *Lord's Day*, and they do not believe God in his Promise, that if they would look after their Souls, he would look after their Bodies : But they continue so Graceless and Faithless, that they dare not trust God on the *Saturday Night* for their *Sundays Dinner* : And this is a sad thing that Men should be so Graceless and Faithless, that they dare not take God's Word for what he hath so faithfully promised them.

If a King or some Nobleman should but promise these Wretches, that he would maintain them, if they would serve him ; Why ! They would presently say, That such a Person scorns to go back from his Word, and they do not distrust him in the least, for his Promise, yet this King, or this Nobleman, they are mortal, and may die before the Covenant be performed, and a hundred Casualties may happen, which may occasion his Promise to be broken, and yet for all, these Men will trust to Men, and to themselves, rather than obey the Voice of God ; who is the immortal King of Kings ; and Lord of Lords, and is therefore well able to make good his Promise to them, if they would but observe his holy Laws, and keep his Day Holy. When the Apostles were threatned and beaten for Preaching in the Name of Christ ; they did not desist from what God had commanded them, but told those who beat them, that God had commanded

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ded them to Preach in Christ's Name, and therefore they did without distrusting God, and asked those who beat them, if they thought it were not better to obey God rather than Men, *Acts* 4. 19.

And if these *Sunday Barbers* would but consider this Example of the Apostles, and follow it, as indeed they ought, then they need not to fear that which the *Jews*, who crucified Christ feared, for they were afraid that the Apostles by preaching the Doctrine of the Resurrection of the Dead : Would then make it plainly appear, that they were the Murderers of Christ. And therefore they cryed out, That they had filled *Jerusalem* with their Doctrine, and did intend to bring Christ's Blood upon them, *Acts* 5. 28. And I may truly say, Though not without sorrow, that these *Sunday Barbers* have filled *England* with this wicked Practice of Trimming on the *Lord's Day*, contrary to God's Law, and Holy Command ; (the which Practice if they leave not off, and repent for the same) they may justly fear it will bring Christ's Blood upon their own Heads to their everlasting Destruction. Or can these Men be so Ignorant, as to think that either they, or their Services, or their Prayers can be, in the least acceptable with God ; while they follow this sinful Trade ; surely no ! For what saith the Scripture : *If we regard iniquity in our hearts ; the Lord will not bear our Prayers.* And these
Men

Men are so stupid, as to think, that after they have been doing the Devil's work all the *Sunday* Morning in their Shops, by Trimming thereon, that God will accept of them and their Service in the Church in the Afternoon: But they are greatly mistaken, God will not be served by halves: He will have all, or none at all. *Ye cannot serve God and Mammon.*

Neither can any sensible Person believe, that after he hath been serving the Devil all the Forenoon, with that wicked Work that God hath forbidden, that then God will take up with the Devil's leavings in the Afternoon. - I do verily believe, that this very Sin that these *Sunday Barbers* are guilty off, by breaking the *Lord's Day*, is a great cause, why so many of them are kept so poor and low in the World as some of them be.

A little before I writ this Book, I was at one of my Neighbours houses that was a *Barber*, and there I saw a *Barbers* Basin, and when I asked whose it was, he told me, That it was a Neighbours of his that was a *Barber*, and he had pawned it to him for Bread, and that it had lain there two years already: And he doubted, it would lye as long again, for the *Barber* went more and more on the score, rather than paid any thing off. Notwithstanding (saith he) this *Barber* hath so great a Trade, that he Trims as many on the

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the *Sunday*, as many *Barbers* do on the *Week Day*, yet for all that he could not redeem his *Basin*, but was (as he thought) constrained to *Trim* in a *Bowl*, or a *Wednesbury Crock* made of *Clay*.

Now the *Baker* might well wonder at the *Poverty* of this *Barber*, considering what a *Trade* he had ; but alas ! He did not consider what was the *Cause*, that kept this *Barber* so poor and low in the *World* : Which might very well be supposed to be this wicked and wilful *Breach* of the *Lord's Day* by *Trimming* thereon, which might bring a *Curse* upon all that he got on the *Week-day*, and upon all that he had : For no *Man* can ever expect to thrive by that means which *God* hath forbidden : Except they think that when *God* hath made a *Law*, he will bless them for breaking of it.

I remember another of these *Barbers* that used this sinful *Practice* of *Trimming* on the *Lord's Day*, and this *Man* was in a very poor *Condition* at that time, when he followed this wicked *Practice*, and although he had another *Trade* or two besides that of *Trimming* ; yet all would not do, for he was exposed to so great *Poverty*, that he was constrained to mend old *Shoes* for some part of his *Living* : And it pleased *God*, that upon one of these *Sundays*, while this *Man* followed this wicked *Practice* of *Trimming*, that one of his *Children* came in from *Play*, and fell down

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Dead by his side, the which the Father seeing took it (as it is believed) for the immediate Hand of God against him, for following this wicked Practice of Trimming on the *Lord's Day*, and thereupon left off this wicked Practice, and would not be hired to Trim on the *Lord's Day* any more, for Rich, nor Poor, but on the Week-Day only. And although he was in that very poor and low Condition that I spake of before; yet ever since I have observed him to live in very good Fashion, and as I think a very thriving Man in the World, and in a few years after was thought fit to bear Offices in the Town, and whereas three Trades would not maintain him before, now he lives in very good Fashion on one. But the Reason is, This Man hath removed the Cause, as may well be supposed to bring a Curse upon all that he got before: For now he leaves off this wicked and damnable Sin of breaking the *Lord's Day* by Trimming thereon; which is no work of Mercy, nor case of Necessity, and, therefore it ought not to be done on that Day.

I knew another of these *Sunday Barbers* that lived in a Town, and had all the Practice of the Town to himself, and there was none to oppose him: Except it were a private *Barber*, or two; (as I think) if any at all; and this Man could do more than many ordinary *Barbers* could, for he could let-Blood, and draw Teeth, and as I think, I have heard him much

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commended for doing it well; and now one would have thought in all probability, that this Man should have lived very well; but alas! It was not so; for indeed he lived very poor, and mean, and his Cloaths much resembled the Cloaths of such as go from Door to Door, to beg for their living. And the last time I saw him, (as I remember) I was desiring him to leave off this wicked and sinful Practice of Trimming on the *Lord's Day*; for that he would never get any thing by it, but Poverty and Rags to his Body, and Destruction to his Soul; without God's great Mercy to him: But he did not leave it off till he died so poor, that he was buried at the Charity of the Parish.

His Son is now living in the same Town; and follows the same Practice as his Father did, and Trimmeth on the *Lord's Day* also, but he is miserable poor: And a little before I writ this Book, I had an occasion to Ride through the Town where he liveth, and when he saw me, he begged on me, to buy his Lancets of him: And when I saw the Raggedness of his Cloaths, I thought he sold them for meer Poverty: And therefore I bought them out of Pity: And I do not expect to hear any thing of him but Poverty, so long as he follows this wicked Practice of Trimming on the *Lord's Day*.

There lived in the Town of *Wednesbury* about two Miles distant from *Walsal* in *Staffordshire*,

41 *Advice to Sunday Barbers,*

shire, a Man, whose name was *Richard Parfs*, and this was a *Sunday Barber*, as too many are now-a-days, more is the Pity. And I had oftentimes occasion to go to this Town upon the account of my Practice; for in this Town there is a very dangerous Cole mine, which did often occasion broken Skuls, Bones, and Wounds; and this *Richard Parfs* came to me, and told me, That he had great Fear and Terror of Conscience upon him; for he knew he did wilfully sin against God, and the Dictates of his own Conscience every *Lord's Day*, by Trimming thereon, and that his Terror was so great upon him, that he quaked and trembled, when he was Trimming any Man on the *Lord's Day*, fear the Devil should snatch him away while he was at this wicked Work; and I told him, That it was the best way for him to leave off this wicked Practice, and repent for the same; and thereby he might be at Peace with God, and his own Conscience, and need not fear but God would be merciful to him, according to his Promise to penitent Sinners.

Now this Man leaves off this wicked Practice for a time, and as his Neighbours told me, He swore he would never Trim any more on the *Lord's Day*; but after a while he fell to his old Practice again, but not being satisfied in his Mind, but being under great Doubts and Fears, he went to the Minister of their own Parish, that was a Man (I think)

more

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more corrupt than himself: And this Minister told him, He had better not Trim on the *Lord's Day* at all, but if he did, he must be sure that he did not do it in the time of Divine Service, which was an hour or two in the Morning, and as much in the Afternoon, while he was in the Pulpit. Now this was too slightly and too easie a reproof for this poor Barber; and indeed it shewed, that this Minister had but little Zeal for God, or for the sanctifying of his Holy Day, according to his Holy Command; for here this Minister seems to make those few hours only Holy while he was in the Pulpit, and all the rest of the Day Men might follow their ordinary Callings, or do what they pleased. But this was but poor Doctrine of this Parson, whose Office it was to instruct the Ignorant, *And whose lips should preserve knowledge, and they should learn the Law at his mouth,* Mal. 2. 7. But instead of teaching Men the Law of God, and to keep his Day Holy, which God has so strictly commanded; here this poor ignorant Man is taught rather to break the Law of God than to keep it; but this Minister after he had taught this poor Man this sleightly Doctrine, (to the best of my knowledge) he had never the Honour of making one hour more Holy in his Pulpit, for he fell sick and died.

And now this poor Barber falls to his old sinful Practice of Trimming again on the *Lord's Day*, but he did it with great Fear and

Horror of Conscience, as he did oftentimes confess, as knowing himself to be guilty of his *Sunday* Customers sins, as well as his own. And therefore to prevent both for the future, after he had done his Trimming on the *Sunday Morning*, he went Voluntarily to the Water, and Drowned himself, and God knows what became of his Soul. The truth of this is too well known in the Town of *Wednesbury*, and by sad experience to his poor Widow, who is now maintained by the Charity of the Parish.

There might be many more Instances of this Nature, but I (thinking these too many) shall forbear mentioning any more ; but sure I am, that I never knew any of these Men ever get Riches with following this sinful Practice of Trimming on the *Lords Day*, but they were all, or for most part the of them, Cloathed with Poverty, whether they lived to be Old, or Died Young : But as for living to be Old, it is a thing so rare that I scarce ever knew any of them honoured with Old Age, but were for the most part cut off in the midst of their days, according to that well-known Scripture, *Job 21. 13. The wicked live out half their Days, but are cut down, and go to the Grave.* And of the *Sunday Barbers* that have been cut off in the midst of their days, I could give a large Catalogue, but because many of their Poor Widows are yet in the Land of the Living, I shall therefore forbear to mention them ; for if I should it might happen one time or other, that one

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one of these Books may fall into the hands of some of these Widows, and then it would renew their sorrow for their poor deceased *Sunday Barbers*. But if at any time, they should light of one of them, I hope they will find enough therein, to give them a Caution, and those that shall marry them (if they be of the same Trade) that they break not Gods Command, in prophaning the *Lord's Day* by Trimming thereon, as their former Husbands have done: That they cause not the Wrath of God to fall on them, as it did on their Predecessors, and cut them off from the Earth: *For the fear of the Lord prolongeth Days: But the years of the Wicked shall be shortned, the Just shall dwell in the Land, and the upright man shall remain in it: But the Wicked shall be cut off from the Earth, and Transgressors shall be rooted out of it.* Prov. 2. 21, 22. So we see that wicked Men are the cause of their own Destruction, God is in no fault at all about it, he calls to them throughout the Scriptures by his Holy Prophets and Apostles, saying, *Say ye unto them, as I live saith the Lord God, I have no pleasure in the Death of the Wicked, but bad rather they would turn from their wickedness and live; Turn ye, turn ye from the evil of your ways, for why will ye Die, O House of Israel,* Ezek. 33. 11. That great God who made the Heaven and Earth, and all things therein, will Redeem you, if you will, by the Blood of his Son Jesus Christ: But if you will not, it is your own fault, for he hath sent to you his Gospel and glad-ti-

dings of Peace; and to you he hath given this priviledge, that as many of you, as will believe in Christ, and leave off prophaning the *Lord's Day*, with the rest of your Sins, even those of you shall have Life Everlasting, as many of you as turn, shall live, and they that turn not shall Die. See the words of our Saviour Christ for it. *Mat. 18. 3. Verily, I say unto you, Except ye be converted you cannot be saved: Nor enter into the Kingdom of Heaven. John 3. 3. Without Holiness no man can see God. Psalm 11. 5. The Lord loveth the Righteous, but the Wicked his Soul hateth*, that is, those that break his holy Command in breaking his Holy Day:

But the love of God is herein wonderfully shown to poor sinners, in that he stoops so low, to poor Dust and Ashes, poor lost and undone Souls, that he should condescend thus to reason the case with them, and say why will ye Die; it is as much as if he should say, I am grieved with you, and am sorry that it should be so: But it is your own doing and you will have it so: I earnestly desire and have strictly commanded the Contrary; and would not have you to go on in sin and wickedness: But I have called to you daily by the Scriptures to turn and leave off your wicked Practices; and told you, *That there is no peace to the wicked. Isa. 31. 21. God tells you, That the love of this World is enmity with him; and if any man loves the World, the love of God is not in him; and yet for all this, these Wretched Sunday Barbers do so love the*

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the world that they will not Sanctifie the Sabbath which God hath so strictly commanded and altho' he hath given them six days and taken to himself but one, yet they will intrench upon that, and leave him none. And doth not this plainly shew, that these men are Worldlings, and lovers of worldly Profit, more than lovers of God, and also shews that they are yet in their Gall, and bitterness, and in the way to Hell and Destruction. Which God forbid,

Oh! That these Men would but see their own folly, in their wicked ways and turn unto the Lord, then shall they see the loveliness, and Beauty that is in the way of God; and the great Torment and Anguish that followeth the love of this wicked World. Oh! That these *Sunday Barbers* would but thus Converse with their own Souls, and say: Is it so that I must turn from my wicked Practices, and be converted, or else condemned. O! How foolishly and Prophanely have I spent many a *Lords Day*, and ventured the loss of my precious Soul; God forbid, that I should neglect it any longer, for now I see I must either leave off this wicked Practice and be Converted or else Condemned. Oh! Then how happy am I. That I have another day or hour left me to repent in: Now will I set on a Resolution before I give any sleep to mine eyes, or any slumber to my Eyelids, and by the Grace of God I will resolve to turn, and forsake all my former evil courses, and give my self up to the Guidance of God;

God; for shall the Lord be thus Compassionate to my Soul, as to delight in my Salvation; and shall I be so miserable as to delight in my own Destruction; shall God say unto me, leave off this wicked Practice, and shall I not resolve so to do: O consider, it is the unchangeable Law of God, that all wicked Men that prophane the *Lord's Day*, must turn from this wicked Practices or Die; *Rom. 8. 8.* The Text doth not mean the Temporal Death of the Body, (for that all Men must die) but the meaning is, that the Soul of the wicked must go to Destruction: *If any man live after the Flesh, he cannot please God; The Lord loveth the Righteous, but the wicked his Soul hateth. Psal. 9. 17. The Wicked shall be turned into Hell, and all Nations that forget God.*

These Texts are plain enough to the view of every poor Soul, If thou art one that believest, here enough to satisfie thee, that the wicked and ungodly men, must turn from the wickedness of their ways, and be converted, or else Condemned: And if you see it not, it is because you are wilfully blind: To what purpose doth God give you his Holy Command out of his Mouth, and his Holy Scriptures if ye will not believe them: Surely they were sent to instruct you and warn you; and yet you turn a deaf Ear upon him, and will not hear them. Yet let me tell you, that if you will not hear the voice of God here, declaring the Salvation of your Immortal Souls: Yet you shall be sure to

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to hear the Sentence of Condemnation pronounced against you by him hereafter, for not hearing him here.

I would therefore desire you as you love your own Souls, not to contend with God, nor his Word, nor yet to Quarrel with me who have taken this pains for the good of your Souls, but submit your selves to the Holy Command of God in his Word; and if you find your selves to be in an unconverted Condition, the which you may easily know, if it were but by this one thing, (that is) whether you obey God in keeping the *Lords Day* Holy from your Ordinary Callings; for if you break this one Commandment you are guilty of all: And they that are thus Guilty, may be sure that they are not in the way to Heaven, but in the way to Hell and Destruction.

Therefore good Sirs, try your selves, and if you find your Selves, or Servants, or Apprentices to live in this wicked and wilful sin of breaking the *Lords Day*, then leave it off with speed, and neglect your happiness no longer, lest you be accessory to your own Destruction. It is easier to hear of Hell than to feel it. Therefore let my Counsel be to you as *Abigail* was to *David*, which he thanked God for. For that Counsel kept him from shedding of Blood, 1 *Sam.* 25. 33. This Council of mine is but the same that God hath given you before, and strictly commanded that you should take it; the which if you do, it may keep you
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from losing your precious Souls, which is many Thousand times greater, than the losing or spilling of Blood: And altho' you may think this an unwelcome Discourse, and think it hard, that your tenders Ears should be Galled with it; yet I assure you, that it is the Duty of every faithful Christian, to deal plainly with you. And when we see you or any others run on in a Course against God, and his Holy Law, by prophaning his Holy Day: We ought with all Diligence to use our uttermost endeavours to turn them from the wickedness of their ways, and to bring them out of that Broad Way that leadeth to Destruction, into the Narrow Way which leadeth unto Salvation according to that which St. James expresseth *James 5. 20. He that turneth a sinner from the evil of his way shall save a Soul, and cover a multitude of Sin.* Therefore we shall in no wise escape, if we strive not to enter into that narrow way that leadeth to eternal Life. And it is not enough that we endeavour to enter in our selves but we must strive to bring others in also: For God hath commanded that we should love our Neighbours as our selves, and wherein can we demonstrate our love more to our Neighbours, than when we see them running in the Broad Way to Destruction: Than to turn them again.

I should hardly believe that Man who tells me, he loves the Body of his Neighbour, when he sees him run those Courses that will wound his Soul; and let's him run on without

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out rebuke: God hath commanded, if we see but the Beast of our Enemy go astray, that we should turn him into the right way again; or, if we should see our Enemies Horse or his Afs fall down under his Burden, that we should surely lift them up; and shall we deal worse with our Neighbours Soul, than with our Enemies Beasts? Surely No.

We ought therefore in love to our Neighbours, to do what good we can for their Souls, as well as for their Bodies; for Salvation, or Condemnation will very suddenly bring all things to an end; and then when it is too late, perhaps we may hear some crying out, and saying, What have I done for my Neighbour, either for his Soul or Body? While I lived upon Earth, have I endeavoured to turn him from any evil Course that I have seen him guilty of; or have I heard his Credit or Reputation blasted, and have I defended it: Or have I ever taken so much as an Hours pains to instruct any of them: Or an Hours writing for the good of their Souls in all my Life, No: There is so little of this among many Neighbours, and especially if they be of one and the same Calling, where most Love should be shown one towards another, that therein they are the greatest Enemies one towards another: And instead of turning one another from any evil Courses, that they see one another guilty of, they have rather pushed them forward, and rejoiced in
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their Wickedness, rather than contradict them; and as for tendering the Credit or Reputation one of another, they are so far from this, that they endeavour to blast the Credit one of another, and as for taking the Pains or Trouble upon them, as to write ever so little for the good of their Neighbours Souls; this cannot be expected in the least from them, that cannot so much as afford their Neighbours a good Word; and this is many times the cause, that when a Man hath occasion for his Neighbours Assistance, that he is forced (contrary to the rules of Charity) to send to another Place, rather than to make use of his Neighbour.

But I hope such as these are will leave off their wicked dealings, and hard Speeches towards their Neighbours, with their Sins towards God, so shall they be sure to find Mercy: For God hath not shut up the door of Mercy against you, but you shut it up against your selves: For Mercy staies for you, and Patience waits for you, yea Christ himself waits for you; O! How happy would you be, if you would but turn to him; but if you will not turn, there is a Message of Wrath and Death to be pronounced against you, there is Wrath that you are already under, and it is you that have brought this Death upon your selves; there is also another Death, that is remediless, and far greater Torment than the first Death, and this Death falls on all

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all that continue in their Sins, and break God's Holy Command in breaking his Holy Day, and still continue in their Sins, and will not be converted: God offers (first of all) Mercy unto you, if you will take it, and those that will not, he sends his Messenger to tell them, that they must expect nothing but Condemnation: If you will but come at the call of Christ, you shall be welcome; if you will leave off your wicked Practices, and observe the *Lord's Day* to keep it Holy, and turn from your Sins and become new Creatures, then you shall see that God hath not a word of damning Wrath or Death to speak against you, but contrarywise Life, Joy, Peace, and Happiness for ever in the Kingdom of Heaven: So that the worst Sinner of you all, if you will have respect to the *Lord's Day*, and turn from the wickedness of your ways, and repent for the same, you shall find Mercy and Salvation: O then! If you love your own Souls, turn and build on Christ a new Foundation, and learn to mortifie the Flesh with the *Sunday's* Profit of the World, and live after the Spirit. For if you will but turn and come into the way of Mercy, the Lord will be ready to receive you: If you trust in God for Salvation, he is engaged to save you by his Promises; but the Lord will be Father to none but his Children, he will save none but those that will renounce the World, the Flesh and the Devil. And then how can *Sunday*

day Barbers expect to be saved that renounce God, to get the World, to please the Flesh, and get the Devil. For these Men will have the World, tho' they break God's Command in prophaning his Holy Day, and hazard their Souls, and get the Devil in getting the World.

Sirs, I do not speak nor write any thing here out of any ill-will to any of you; for God knows my design herein, is for his Glory, and the good of your Souls; and what I have said here, you know God hath commanded the same in the Holy Scriptures; and therefore I hope none of you can have any reason to find fault with me; for there hath been many large Volumes, and learned Books published upon many other Subjects, but I never yet met with any of this Subject. And I having so much respect for the Brotherhood of Barbers and Surgeons, have out of love to their Souls taken this Pains; and seeing there is no other Tradesman whatsoever that I know of in all the World, whether Poor or Rich, that are so wicked as to follow their ordinary Callings on the Lord's Day as these Barbers do.

Therefore, Sirs, for Sin, and Shame, let it be left off as a thing most wicked and damnable; for he that breaks this one Commandment is Guilty of all, and they that are guilty of the breach of God's Commandments shall certainly go to Destruction: Unless they

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they leave off their Sins, and repent for the same: And who would be such Fools to their own Souls, as to change Heavens Happiness for Hells Horror, and turn everlasting Mercy into endless Misery, and lose eternal Treasure for worldly Trash, and change Heavens Felicity for Hells Adversity, which lasteth to all Eternity: In which place there shall be Punishment without Pity; Misery without Mercy; Sorrow without Succour; Crying without Comfort; Mischief without Measure; and Torment without Ease; where the Worm of a wicked Conscience never dieth, nor the Fire never goeth out.

Then shall ye wish dearly (altho' too late) that ye had (instead of Prophaning the *Lord's Day* by Trimming thereon) spent it in reading the Scriptures; in hearing of Sermons, in singing of Psalms, in receiving of the Sacrament, in Fasting and Prayer, and in repenting for your *Sunday's* Sins, and in meditating on those Holy Duties, that thereby your Souls might have been made Happy; but alas! Now it is too late, for now you would freely give all the Money that ever you got on the *Lord's Day* for a good Conscience: But it is now too late, for if it were a Thousand Times more than it is; it would not buy you one drop of Water to cool your scorching Tongue in those Hellish Flames, that cannot be quenched.

There might have been much more said in this Case, but what hath been said, I hope
G through

through God's Mercy may be sufficient to turn some of these Soul-blind Sinners from this wicked Practice, that they may enjoy everlasting Happiness instead of eternal Torments, which is my hearty desire, and the only cause of my writing this little Book.

And those that have wickedly spent the *Lord's Day* by Trimming thereon, let them now endeavour to redeem their time on the *Lord's Day* for the time to come. And to that end, let them rise up every *Sunday Morning* an hour and half earlier, than they used to do on those *Sunday Mornings*, that they so wickedly prophaned by following their Callings thereon, and also let them lye down an hour and half later on the *Sunday Night*, and by this means they will redeem three hours every *Sunday*, that is twelve hours every Month, which makes an Artificial Day, so that in Twelve Months they will redeem Twelve *Sundays*; which is as many as there are in one Quarter of a Year: So that in every four Years, they will gain one whole Year. And if they would but thus redeem the time that is to come; and repent, that they have so wickedly spent that which is past, with the rest of their Sins, then they may certainly find Mercy: But then they must have a care that they fall not into the same Sins again; for no Man can be said to repent of his Sin, while he doth practice it, and without Repentance no Man can be saved.

There:

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Therefore when your *Sunday* Customers come to you, tell them fairly between you and them, that you have followed this wicked Practice too long already, and that both you, and they have committed much Evil thereby, in that you have been accessary to one anothers Sins too long already, for it is a Sin that cannot be justified before God nor Man, in regard it is neither a Work of Mercy, nor case of Necessity; and therefore, to be done on the *Lord's Day*, is directly against the Law of God, and his Holy Command; for God hath strictly commanded you to keep his Day Holy, and you ought to obey God rather than Man.

And also tell them, that you are sure that this is not that Work by which you should *Work out your own Salvation with fear and trembling*, Phil. 2. 12. But rather the work of Damnation, - by breaking God's Holy Day, by that wicked Practice of Trimming. And therefore let them know, that you are resolved now, by the Grace of God, *To make your Calling and Election sure*; 2 Pet. 1. 10. And God hath promised you, that if you would *but first seek the Kingdom of God, and the Righteousness thereof, that all things else shall be added unto you*; so far as is needful and necessary for you, whether they be things for this Life; or for a better: So that you need not, nor will not be so wicked as to pro-

phane the *Lord's Day* any longer by Trimming thereon.

And when you have told your *Sunday Customers* this your intent, and given them this Advice, then lend them, or give them one of these Books.

And now when your *Sunday Customers* know your Mind, they will then come as freely on the *Saturday*, as ever they did on the *Sunday*; yea, and much more freely: For I do verily believe, that both they and you do this work against the very Dictates of your own Consciences, as knowing there is no other Tradesman in all the World that do the like: For God hath forbidden it, and should *Barbers* of all Men, be the worst of all Men: For Sin and Shame consider of it, and leave off this wicked Practice: For indeed it is only you *Sunday Barbers*, that are the cause of this Sin; and there are many ignorant Men that come to be trimmed by you, who think it is lawful for them to be trimmed on the *Lord's Day*, because you use this wicked Practice, and do not contradict them; therefore now tell them your Mind and contradict them, and therein you will discharge your Duty to them, and live at more ease of Mind and Peace of Conscience your selves; and you will find, that you will live better without their *Sundays* Custom than with it: For now you may expect God's Blessing upon your lawful Endeavours, but you can never expect a Bless-

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Blessing upon unlawful Practices, which God hath cursed.

When I have discoursed this Point with some of these *Sunday Barbers*, they have been ready to answer me thus (and say) if they themselves did not Trim on the *Lord's Day*, others would; and as good they did it, as others: But is not this a sad, and sinful, and ignorant Reply; and is as much as if they should say, because others Sin wilfully and prophane the *Lord's Day*, and will go to the Devil; we will also Sin with them, and do as they do, and go to the Devil with them for Company: And farther they say, that if they should leave off this wicked Practice, and not others, then all their *Sunday Customers* would go from them to others: But this is a poor and sinful Reply also, and is as much as if they should say, that they are afraid their *Sunday Customers* should go from them, and they should have nothing to do on the *Lord's Day*, which God hath so strictly commanded to be kept Holy, and that no manner of work should be done thereon.

But surely! These Men do not consider, that they who do the most work on this Day, and have the greatest Practice, are the greatest Sinners, and they that have the least choose the better Part: And I am sure the best way that any of you can take is this, that every one of you strive which shall leave off this wicked Practice first, that so by his good

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Example, the rest of your Brethren may follow and do the like, for there is nothing more common with you, than to say, if the rest of your Brethren would leave it off, then you would do so likewise: Therefore strive which of you shall begin this good Work first, that you may be a good President to the rest, and that Man whosoever he be, shall be blessed above others; see the Word of God for it, *Isa. 58. 13, 14. If thou turnest away thy Foot from the Sabbath, from doing thy will on my Holy Day, and call the Sabbath a delight, the Holy of the Lord honourable, to consecrate it, as glorious to the Lord; and shalt honour him not doing thy own ways, nor seeking thy own Will, nor speaking a vain Word: Then shalt thou delight thy self in the Lord thy God, and I will cause thee to mount upon the high Places of the Earth, and feed thee with the Heritage of Jacob, for the Mouth of the Lord hath spoken it.* You see it is an undeniable Truth, *For the Mouth of the Lord hath spoken it.*

Then fear not to begin to leave off this wicked Practice first, and altho' you cannot reclaim others by your good Example all of sudden; and that two or three of your *Sunday* Customers go from you at the beginning of this Practice: Why, let them go, for it is much better for you to let them go, than for you to lose the Favour of God, and get the Devil and all by keeping them: For God

will

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will make up this loss to you an hundred fold. So you shall see that you shall not lose by this, but gain by your loss: *For the Lords Hand is not shortned, that he cannot make it up to you: Neither is his Ear heavy that he cannot hear,* when you perswade others from this wicked Practice; for it is your Sins, and Iniquity by following this wicked Practice, that hath made a Separation betwixt you, and your God, *and hath hid his Face from you, that he will not hear,* so long as you do continue in this Sin: *Isa. 59. 2.*

Now if one Barber be so much afraid of another, and feareth that he shall lose some of his Customers, by not Trimming them on the *Lord's Day*, as the rest of his Neighbour do: Then Sirs, let me advise and enjoin you this one thing, which may be easily done, and I believe very desireable to some of you, that it should be done (and that is this.) You that live in any Town together, make a Covenant one with another, that this wicked Practice may be laid down among you, upon the forfeiture of what Sum of Money your Discretion shall lead you to, considering the largeness and circumstances of the Place wherein you live, and that you put down the Money that you agree upon, into some Man's Hand, that you shall make choice of, for that Purpose; that so, when the Money is forfeited, you may be sure of it, without any Fraud: For it's not a thing

to be questioned, but that Man (who makes no Conscience of robbing God of his Day) will defraud his Neighbour also if he can: But there are many that their Sins keep so poor, while they follow this wicked Practice, that they have not Money at present to lay down, therefore give such a little time; if you are so uncharitable, that you will not lend, nor lay it down one for another, till he that wants it hath it to pay again: And if you make this Contract one with another, and there should chance be Money forfeited, which God forbid, and I hope it never will be so, that you should break your Covenant with God and Man; but if it should be so, then let one half of the Money go to the In-former, and the other half to the Poor, if you make this Covenant one with another; or else put the Offender in the Spiritual Court, then you will the better obey Gods Command, and live at more Peace of Con-science, and may expect God's blessing upon your Endeavours. *For there is no Peace to the Wicked, saith my God:* Besides in obeying God's Commands in keeping his Day from being broken with your Trade, you will do but as other Tradesmen do: For what Trades-men of any Trade or Calling soever do you see, that breaks the *Lord's Day* with their Trade as you do; and yet you see, that they Live on their Trades as well as you do on yours, and perhaps much better then some of

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of you do, although they have but Six days in a Week to Trade in, and you wickedly take Seven: And when by chance any of you can afford your selves so much time, as to go to the Church on the *Lord's Day* in the Afternoon, for you will not spare so much time from your wicked Trimming in the Forenoon; and when you are at Church, how can you go along with the Minister, and the rest of the Congregation to say *Amen*; when you hear the Law of God read, and when you hear the Commandments read, and come to this Commandment, which Commands you to keep the *Lord's Day* Holy: Here you pretend to go along with the Congregation, and to pray as indeed great need you had, saying as they do, *Lord have Mercy upon us, and incline our Hearts to keep this Law*; but herein it doth plainly appear, that you do but dissemble with God and the Congregation, for the next *Lord's Day* you do wilfully, and sinfully break this Law; and so make your selves of that wicked dissembling People that God so complains of, *That seem to draw nigh to him with their lips, and honour him with their mouths, when their hearts are far from him*: But I earnestly desire, that this Dissimulation may be left of, for while Mens Hearts are far from God, none can believe that their Souls are nigh to him; And who would believe, that these *Sunday Barbers* of all other Tradesmen should be so Ignorant, and such Fools to their

own Souls, as in the least to think or believe, that after they have been serving the Devil with their ordinary Callings in their Shops all the *Sunday* Forenoon, that God will accept of them, and their Service in the Church in the Afternoon; as if God would take up with the Devil's leaving: No, no! God in his Holy Scriptures hath told them to the contrary, saying, *While you regard iniquity in your Hearts, I will not hear your Prayers,* Psal. 66. 18.

There be some *Barbers* also, that make Conscience of Trimming on the *Lord's Day*, and look upon it to be a great Sin, as indeed it is; but for all that they make no Conscience of Letting those People Blood on that day that are in Health, and can, and may, and ought to stay till another day; for there be many People, that are us'd to be blooded twice a year for to preserve their Health; and they will tell you, that they are us'd to be blooded about Spring and Fall, and therefore Nature looks for it; and it may be so, but what then: Nature doth not dictate to them just to a day, for there be many of them that can stay for their bleeding from Spring to Fall, and from Fall to Spring again: And why then, must this Work be needs done on the *Lord's Day* only, seeing they are in Health, and do it to preserve Health, or out of a Custom only; if they say they must have a Day of rest after their bleeding; why then, there are Holydays a-new in

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in a year for that Purpose besides *Christmas*,
Easter, *Whitsontide* ; so that I cannot find this
Work of letting People Blood on the *Lord's*
Day that are in Health, to be either a Work
of Mercy, or Case of Necessity : And there-
fore to be done on the *Lord's Day* is undoubt-
edly sinful ; and how can any of these *Sunday*
Blooders themselves, or they that are blood-
ed by them expect God's Blessing upon their
Endeavours, while they sin in doing it. I never
knew a *Farrier* in all my Life so wicked as to
Lett a Horse Blood on the *Lord's Day*, unless
the Horse were Sick, or in Misery, and then
upon this occasion may both Men and Horse
be blooded on the *Lord's Day*, but not else.

Now for the Practice of Chyrurgery of the
Lord's Day : I very well know, that Work is
for the most part of it a Work of Necessity ;
but not all of it, for there is much Work
done by *Chyrurgeons*, and many an idle and
needless Journey riden and gone by them to
their Patients on the *Lord's Day*, which may
as well be let alone, and yet their Patients re-
ceive no Damage by it neither, for if they re-
gard the *Lord's Day* as they ought to do, they
may so forecast their Work that they have
underhand, or shall have ; so that many of
the Sabbath's may be free, so that neither they
nor their Horses need to work on that Day,
but rest according to God's Command, for
when a *Chyrurgeon* is sent for to a Patient that
is bruised or wounded, or hath broken Bones ;

why, after the first two or three Journeys often falls out, that the greatest of the Danger is over by that time, so that the *Chyrurgeon* needs not see the Patient above twice or three times in a Week; and then how easily may the *Chyrurgeon*; if he hath regard to the *Lord's Day*, so forecast his Journeys that they fall not out on that Day.

But if such an Accident should happen to fall out, that we are forc'd to work, or do our Office by a Journey on that Day; then let us be sure, that it is a Work of Necessity, always being sorry, and humbling our selves to God that such an occasion fell out on that Day. But if there be any such *Chyrurgeons* that are so blindly led with Covetuousness, that they will not regard the *Lord's Day*, nor forecast to keep it Holy, but will do that Work which without Danger may be left undone; and will not forecast their Journeys, so that the Sabbath may be free as much as may be; then let such as those expect no less one day, but to be found the Devil's Journey-men on the *Lord's Day*: And here we may see also, what an account St. Paul gives of such covetuous *Sunday Sinners*, and how he reckons them up with other Sinners, that are almost as bad as themselves, and saith, Ephes. 5. 5. *For this ye know, that no whoremonger, neither unclean person, nor covetuous person who is an Idolater, hath any inheritance in the kingdom of God, and of Christ.* Now it plainly

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ly appears, that these *Sunday Work-men* are both Idolaters and Covetuous, for they make an Idol of the World, and set it up in their Hearts above God; and this Idolatry and Covetuousness plainly appears in them, in that they give not God is Day, but prophane it with their ordinary Callings contrary to his Holy Commands: And if any of these *Sunday Work-men* should see any other Trades-man at work on the *Lord's Day*, they would presently condemn him for a wicked Man, but they are so blinded with the God of this World and Covetuousness, that they cannot see their own Sin; but see again what St. Paul saith to these Sinners. Rom. 2. 1, 2. *Therefore thou art inexcusable O man, whosoever thou art, that judgest, for wherein thou judgest another thou condemnest thy self, for thou that judgest dost the same things. But we are sure, that the judgment of God is according to truth against them that commit such things; Thou that sayest, a man shall not commit adultery, dost thou commit adultery; Thou that abhorrest idols, dost thou commit sacrilege, and rob God of his Day, Thou therefore that teachest another, Why teachest not thou thy self, Thou that teachest a man should not steal, dost thou steal great part of the Lord's Day from him, and turn it to thy own prophane use; and thou that gloriest in the Law, and yet thorough breaking the Law on the Lord's Day, Thou dishonourest God. Therefore he that would*

spend the *Lord's Day* well, must lay aside all his Worldly thoughts, words and works on this day; for those thoughts and works that are lawful to be used on the Week day, are not lawful to be used on the *Lord's Day*: Therefore for the better preventing of these Worldly words and works, be sure you leave off that wicked Practice of Trimming on that day, and be sure to attend on the Ordinances of God, where you can gain most for the good of your Souls, and for the better keeping out of Worldly thoughts from you; there are holy Duties to be performed before you go to the Church, and also when you are there, as well as when you come back; and as soon as we awake on this day, we should have our Hearts affected with the Majesty and Solemnity of the day, putting a great difference between it and other days, considering that it is the *Lord's Day*; an Holy day, and an Honourable day; and great is the Honour of this Day above any other Day: God the Father Honour'd it, for on this Day he framed the Elements of the World; on this Day he created the Angels, and on this Day he rained down *Manna* upon the *Israelites*; God the Son honoured it with his glorious Resurrection, and with his glorious Apparitions after he was risen; for on this Day he appeared to the two *Mary's* that came to the Sepulchre, *Matt. 28. 12.* on this Day he appeared to his Disciples, being assembled together,

Thomas

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Thomas not then being present, *John* 20. 19. On this Day he appeared again, Thomas then being present with them, *John* 20. 28. And on this Day St. *John* saw him walking in the midst of the Seven Golden Candlesticks, *Rev.* 1. 10, 13. Also God the Holy Ghost honoured it, for on this day he descended down upon the Apostles in a golden Shower of all spiritual Gifts and Graces; since which time the Church hath honoured it, and made it the Day of their solemn Assemblies.

Therefore seeing that God and his Church hath honoured this day, let it not be any longer prophaned with this wicked Practice of Trimming, Bleeding, and Journying, wherein there is no Necessity; and so you may expect God's blessing upon your Endeavours, and to have your Trade to encrease and not decrease. But my little Book draweth towards an end, and I hope what hath been said herein, may through Gods blessing be sufficient to turn some of these *Sunday* Work-men from the sinful Practice of breaking the *Lord's Day* with any manner of Work, wherein there is no Necessity; so that this my little Book, and their own Conscience, prove not more then a thousand Witnesses against them at the great Day of Judgment: But if I cannot prevail with them, my Soul shall mourn in Secret for what I cannot mend. And I shall have cause with Sorrow to use those Words, which God by the Mouth of the

80 *Advice to Sunday Barbers,*

Prophet *Isaiab* hath expressed, which Words I would have these *Sunday* Sinners earnestly to consider of, and never forget, but always to remember them; for in this Prophets Days there were such a sinful and rebellious People, that would not hear, nor obey the Word of the Lord, although they were often admonished by his Prophets and Ministers. And when God saw that they would not be reformed, and that nothing would work upon them: Therefore God commanded the Prophet *Isaiab*, saying, *Go and Write it before them on a Table, and note it in a Book that it may be for the Last Day, and for ever and ever: That it is a Rebellious Lying Children, that would not hear the Law of the Lord; see Isa. 30. 8, 9.*

So that we may see plainly by the Holy Scriptures, that these sort of *Sunday* Workmen that will not hear, nor obey the Law of the Lord, nor keep his Day Holy; but will prophane it with their ordinary Callings, are sure to go to Destruction.

And now I shall add this my little Book, with the Words of a *Wid* and *Solomon*, 1 Chron. 22. 14. For as *David* said, *He had according to his Poverty and inability, prepared some Gold, and Silver, with Brasse, Iron, Timber, and Stone towards the building of the House of God, which his Son Solomon must perfect: So I have here according to my poor Talent prepar'd these few Lines, as a Ground-work*

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work and Foundation; and I hope my God will put it into the Heart of some Christian Solomon, that hath more Wisdom, Learning, and leisure then I have to build upon this Foundation and Ground-work of these few Lines, and make such an Addition to this my little Book, that it may become more fit and serviceable to the House and People of God; and for the better Observation of the *Lord's Day* by all People: But especially by those Persons for whose sake, and for the Glory of God I have written this little Book. And now what shall I say more, but conclude with the Words of Solomon, Eccles. 12. 13. *Fear God, and keep his Commandments; for this is the whole Duty of Man: For God will bring every Work into Judgment, and every secret thing, whether it be good or evil.* And so I rest your Souls Friend, if by me advised and remain your humble Servant.

Richard Hamersley.

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